THE PRESBYTERIANS Not Guilty of the Unjust Charge Of being concern'd in the MURTHER OF King Charles I.

As appears by their Abhorrence of the then Proceedings against His Majesty: Faithfully Printed from the Original Copy, sign'd by Fifty Seven of the most Eminent *Presbyterian* Ministers then possess'd of the Parish-Churches in and about the City of *LONDON*.

WITH

A VINDICATION of *Moderate Churchmen* and *Dissenters*, from the Aspersions cast upon them in the Late Addresses, *&c.* That they are Men of *Republican* and *Antimonarchical Principles*.

Publish'd to abate the unwarrantable Heats of a Prejudic'd PARTY.

Enter'd in the Hall-Book of the Company of Stationers, *Pursuant to Act of Parliament.*

LONDON,

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THE PRESBYTERIANS Clear'd from the MURTHER OF King CHARLES I.

SINCE it appears by the Addresses, and other Papers of the *High-Church Party*, that they endeavour to cast an Odium upon the *Moderate Churchmen*, and *Dissenters* in General, as Men of *Antimonarchical Principles*; and charge the Latter, in particular, with the Murther of King CHARLES I. 'tis thought fit, in order to shew the falsehood of that Charge, to Reprint the following Vindication of the *Presbyterian* Ministers, in and about *London*, from the unjust Slander cast upon them, as if they had promoted the bringing of the King to Capital Punishment.

A Vindication of the Ministers of the Gospel, in and about London, *from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the bringing of the King to Capital Punishment.*

IT cannot be unknown how much We, and other Ministers of this City and Kingdom, that faithfully adher'd to the Parliament, have injuriously smarted under the Scourge of evil Tongues and Pens, ever since the first eruption of the unhappy Differences, and unnatural War, between the King and Parliament, for our Obedience to the Commands and Orders of the Honourable Houses, in their Contests with his Majesty, and Conflicts with his Armies.

We are not ignorant of the over-busie † entermedlings of Prelates, and their Party heretofore, in over-ruling Civil-Affairs, to the great endangering of Kingdoms, and of this in Particular, when private Interests, ambitious Designs, Revenge, or other sinister Ends, engaged them beyond their Sphere. Howbeit, it cannot reasonably (as we conceive) be deny'd, that Ministers, as *Subjects*, being bound to obey the *Laws*, and to preserve the *Liberties* of the Kingdom, and having an Interest in *them*, and the Happiness of *them*, as well as Others, * may and ought, (without incurring the just Censure due to *Busie-Bodies* and *Incendiaries*) to appear, for preserving the *Laws* and *Liberties* of that *Commonwealth*, whereof they are Members, especially in our Case; when it was declar'd by the Parliament, that all was at Stake, and in danger to

† This Reflection cannot seem harsh from the Mouths of profess'd *Presbyterians*, considering that the *High-Church Party* say many harder Things now of the Bishops, who are not for their Measures.

* This cannot justify Doctor *Sacheverell*, who meddles with Affairs of State in Contradiction to both Queen and Parliament, and gives the Lye to their publick *Declarations* and *Resolutions*.

to be loſt. No, nor as *Miniſters* ought they to hold their Peace, in a Time wherein the Sins of *Rulers* and *Magiſtrates*, as well as *Others*, have ſo far provok'd God as to kindle the Fire of his Wrath againſt his People. And yet, for this alone, the faithful Servants of God have, in all Ages, thro' the malice of *Satan* and his inſtruments, been traduced as *Arch-Incendiaries*, when only their Accuſers are, indeed, guilty of both laying the Train, and of putting Fire to it, to *Blow up a Kingdom.*

An *Ahab* and his Sycophants think none ſo fit to bear the Odium of being the grand *Troubler* of *Iſrael*, as *Elijah.* Thus the *Popiſh* device was, to charge the *Gun-Powder-Treaſon* (had it taken effect) upon the *Puritans:* * And, if you believe *Tertullus*, even a *Paul* is a *peſtilent Fellow, a mover of Sedition throughout the World*, a *ringleader* of a *Sect*, and what not, but what he is? Yea, *Chriſt* himſelf (tho' a friend to *Monarchy*, even of Heatheniſh *Rome*) is proclaim'd *an Enemy to* Cæſar, to open a Way to his Deſtruction, by their Malice, who never cared for the Intereſt of *Cæſar.* †

* Juſt ſo do the *High-Flyers* charge the late *Tumults* and *Rebellions* upon the *Diſſenters*, and charge 'em with pulling down, and burning their own Meeting-Houſes.

† And as little do our *High-Church-Addreſſers* care for Her Majeſty, or the *Proteſtant Succeſſion.*

Wherefore, altho' *with us*, who have had experience of like Uſage, *it be a ſmall thing to be* thus *judged of Men*, when we regard only our own particular Perſons: For, *If they call the Maſter of the Houſe* Beel-zebub, *how much more thoſe of his Houſhold?* Yet when we conſider how much it concerns the Honour of our Maſter, and the good of All, to preſerve our Miniſterial Function immaculate (our good Names being in that relation, as needful to others, as a good Conſcience to our ſelves) we dare not but ſtand by, and aſſert the Integrity of our Hearts, and the Innocency of all our Actings (in reference to the King and Kingdom) for which we are ſo much Calumniated and Traduced.

This

This we are compell'd to at this time, becauſe there are many who very confidently (yet moſt unjuſtly) charge us to have been formerly inſtrumental toward the taking away the Life of the King. And becauſe, alſo, there are others who in their ſcurrilous Paſquils and Libels (as well as with their virulent Tongues) preſent us to the World as a *bloody, ſeditious Sect, and traiterous Obſtructors of what all the godly People of the Kingdom do earneſtly deſire for eſtabliſhing of* Religion *and* Peace, in that we ſtick at the *Execution* of the King, while yet we are (as they falſly affirm) content to have him *Convicted* and *Condemn'd: All which we muſt, and do from our Hearts diſclaim, before the whole World.*

For when we did firſt enage with the Parliament, (which we did not till called thereunto ‖) we did it with loyal Hearts and Affection towards the King, and his Poſterity: Not intending the leaſt hurt to his Perſon, but to ſtop his Party from doing further hurt to the Kingdom; not *to bring his Majeſty to Juſtice* (as ſome now ſpeak) *but to put him into a better Capacity to do Juſtice: To remove the Wicked from before him, that his Throne might be eſtabliſh'd in Righteouſneſs*; which (we much fear) is the ready Way to the Deſtruction of all his Kingdoms.

‖ Dr. *Sacheverell* and the *High-Church* have no ſuch Call; but, on the contrary, are forbid both by Queen and Parliament.

That which put on any of us at firſt to appear for the Parliament was, *The Propoſitions and Orders of the Lords and Commons in Parliament (June* 10. 1642.*)* for bringing in of Money and Plate, *&c.* wherein they aſſur'd us, that whatſoever ſhould be brought in thereupon, ſhould not be at all employ'd upon any other Occaſion, than to maintain *The* Proteſtant Religion; *the* King's Authority; *his* Perſon *in his Royal Dignity*; *the free Courſe of* Juſtice; *the* Laws *of the Land*; *the* Peace *of the Kingdom*; *and the* Priviledges *of Parliament, againſt any Force which ſhall Oppoſe them.*

And

And in this we are Daily confirm'd and encourag'd more and more, by their many ſubſequent Declarations and Proteſtations, which we held our ſelves bound to believe, knowing many of them to be Godly and Conſcientious Men, of Publick Spirits, zealouſly promoting the *Common Good*, and labouring to free this Kingdom from *Tyranny* and *Slavery*, which ſome evil Inſtruments about the King, endeavour'd to bring upon the Nation. †.

† As our *Tory Addreſſers* and *Sacheverellites* now do.

As for the preſent Actings at *Weſtminſter*, ſince the Time that ſo many of the Members were by force Secluded, divers Impriſon'd, and others thereupon withdrew from the *Houſe of Commons:* (and, there not being that Conjunction of the two Houſes, as heretofore,) We are wholly unſatisfy'd therein, becauſe we conceive them to be ſo far from being warranted by ſufficient Authority, as that in our apprehenſions they tend to an actual Alteration (if not Subverſion) of that which the honourable *Houſe of Commons*, in their *Declaration* of *April* 17. 1646. have Taught us to call *the Fundamental Conſtitution and Government of this Kingdom*, which they therein aſſure us (if we underſtand them) they would never alter.

Yea, we hold our ſelves bound in duty to *God*, *Religion*, the *King*, *Parliament*, and *Kingdom*, to profeſs before *God*, *Angels*, and *Men*, That we verily believe that which is ſo much fear'd to be now in agitation, *the taking away the Life of the King*, in the preſent Way of Tryal, is, *Not only not agreeable to the Word of God, the Principles of the* Proteſtant Religion, *(never yet ſtain'd with the leaſt drop of the Blood of a King) or the fundamental* Conſtitution *and* Government *of this Kingdom; but contrary to them*, as alſo to the *Oath of Allegiance*; the *Proteſtation* of *May* 5. 1641. and the *Solemn League and Covenant: From all, or any of which Engagements; we know not any Power on Earth able to abſolve Us or Others.*

In

In which last we have Sworn (with Hands lifted up to the most High God) *That we shall with sincerity, reality, and constancy, in our several Vocations, endeavour, with our Estates and Lives, mutually to preserve and defend the* Rights *and* Priviledges *of the Parliaments, and the* Liberties *of the Kingdoms, and to preserve and defend the King's Majesties* Person *and* Authority, *in the defence of the* true Religion *and* Liberties *of the Kingdoms: That the World may bear Witness with our Consciences of our Loyalty, and that we have no Thoughts or Intentions to diminish his Majesty's just Power and Greatness.*

And we are yet further ty'd by another Article of the same Covenant; *Not to suffer our selves, directly, or indirectly, by whatsoever Combination, Perswasion or Terror, to be divided, or withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary Party, or to give our selves to a detestable Indifferency, or Neutrality in this Cause, which so much concerns the glory of* GOD, *the good of the* Kingdoms, *and honour of the* King: *But shall all the Days of our Lives, zealously and constantly continue therein against all Opposition, and promote the same, according to our Power, against all Lets and Impediments whatsoever.* And this we have not only taken our selves, but most of us have, by Command of the *Parliament*, administer'd it to others whom we have thereby drawn in to be as deep as our selves in this publick Engagement. *

* This was not like those in our Days, who swore to *Passive-Obedience*, and acted contrary to it; when their own Interest came to be touch'd; and not only so but lick it up again, and Play it against the Goverment, because they cannot have all the Places of *Power* and *Profit* in the Hands of their *Faction*, for every one knows that the Heads of the Colledges at *Oxon* were among the first who Sign'd the *Association* to stand by the Prince of *Orange*, tho' now their *Faction* damn the Practice.

Therefore, according to that our Covenant, we do in the Name of the Great God (to whom all must give a strict Account) Warn and Exhort all who either more immediately belong to our respective

Charge

Charges, or any way depend on our Ministry, or to whom we have administer'd the said Covenant (that we may not by our Silence suffer them to run upon that highly provoking Sin of Perjury) to keep close to the Ways of God, and the Rules of Religion, the Laws, and their Vows, in their constant maintaining the true Reformed Religion, *the fundamental Constitution, and Government of this Kingdom*, not suffering themselves to be seduc'd from it, by being drawn in to subscrie the late Models, or *Agreement of the People* *, which directly tends to the utter Subversion of the *whole Frame of the fundamental Government of the Land, and makes way for an universal Toleration of all Heresies and Blasphemies*, (directly contrary to our Covenant, if they can but get their Abettors to cover them under a false Guise of *the Christian Religion*) as *also in preserving the Priviledges of both Houses of Parliament, and the Union between the two Nations of* England *and* Scotland †; to mourn bitterly for their own Sins, the Sins of the City, Army, Parliament and Kingdom, and the woful Miscarriages of the King himself (which we cannot but acknowledge to be many, and very great) in his Government, that have cost the Three Kingdoms so dear, and cast him down from his Excellency into an horrid Pit of Misery, almost beyond Example. And to pray that God would both give him effectual Repentance, and sanctify that bitter Cup of divine Displeasure, that the divine Providence hath put into his Hand; as also *that God would restrain the Violence of Men,*

* Declared by both *Houses* (for the Substance of it) to be *Destructive to the Being of Parliaments, and to the fundamental Government of the Kingdom*, in *Dec.* 1647, Yea, Condemned heretofore by the General, and his Council of War, and one of the Soldiers shot to Death for promoting it.

† Our *High-flyers* strike at all Three now by their Addresses.

 that

that they may not dare to draw upon themselves, and the Kingdom, the Blood of their Sovereign.

And now we have good Reason to expect that they who brought us under such a Bond, and thereby led us into the Necessity of this present Vindication and Manifestation of our Judgments, and Discharge of our Consciences, should defend us in it. However, we resolve rather to be of their Number that tremble at his Terrors who is a *consuming Fire*, and will not fail *to avenge the Quarrel of his Covenant*, upon all that contemn it, then to be found among those who *despise the Oath by breaking his Covenant, (after lifting up the Hand)* altho' it had been made but in civil Things only, and that with the worst of Men.

Lev. 26. Ezek. 17.
2 Sam. 21.

C. Burges, D. D. Preacher of the Word of God in St. *Pauls*, *London*.
William Gouge, D. D. Pastor of St. *Ann*, in *Blackfryars*.
Edmund Stanton, D. D. Pastor of *Kingston*.
Tho. Temple, D. D. Pastor of *Battersey*.
Geo. Walker, Pastor of St. *John* the Evangelist.
Edm. Calamy, Pastor of St. *Mary* in *Aldermanbury*.
Jer. Whitaker, Pastor of St. *Mary Magdalen Bermondsey*.
Dan. Cawdry, Minister of St. *Martins* in the Fields.
Will. Spurstow, Minister of St. *John Hackney*.
La. Seaman, Pastor of *Allhallows*, in *Bread-street*.
Simeon Ashe, Minister of St. *Michael Bassingshaw*.
Tho. Case, Minister of St. *Mary Magdalen*, *Milk-street*.
Nicholas Proffet, Minister at *Fosters*.
Thom. Thorowgood, Minister of *Crayford*.
Edward Corbett, Minister of *Croyden*.
Hen. Roborough, Pastor of St. *Leonards*, in *Eastcheap*.
Arthur Jackson, Pastor of St. *Michaels*, in *Wood street*.
Ja. Nalton, Pastor of St. *Leonards*, in *Foster-lane*.
Tho. Cawton, Pastor of St. *Bartholomew* by the *Exchange*.

Char

Charles Offspring, Paſtor of St. *Antholins.*
Sa. Clark, Miniſter of St. *Bennet Fink.*
Jo. Wall, Miniſter of St. *Michael* in *Cornhill.*
Fran. Roberts, Paſtor of the Church at *Auſtins.*
Mat. Haviland, Paſtor of *Trinity* Pariſh.
John Sheffield, Miniſter of St. *Swithins* at *London-Stone.*
Will. Harriſon, Miniſter of St. *Bennet Grace-Church.*
William Jenkyn, Miniſter of *Chriſt-Church* in *Surry*; He was Condemn'd to Dye for King *Charles* the Second, who ſuffer'd him to Dye in *Newgate* for *Non-conformity.*
John Viner, Paſtor of St. *Botolph Aldgate.*
Elidad. Blackwell, Paſtor of St. *Andrew Underſhaft.*
John Croſſe, Miniſter of St. *Matthew* in *Friday-ſtreet.*
John Fuller, Miniſter of St. *Botolph* without *Biſhopſgate.*
William Taylor, Paſtor of St. *Stephen* in *Coleman-ſtreet.*
Peter Witham, Paſtor of St. *Alban* in *Wood-ſtreet.*
Fran. Peck, Paſtor of *Nich. Acons.*
Chriſtopher Love, Paſtor of St. *Ann* within *Alderſgate*, who loſt his Life for K. *Charles.*
John Wallis, Miniſter of St. *Martin* in *Ironmonger-Lane.*
Tho. Watſon, Paſtor of St. *Stephens* in *Walbrook.*
Will. Wickins, Paſtor of St. *Andrew Hubbard.*
Tho. Manton, Miniſter of *Stoke-Newington.*
Tho. Gouge, Paſtor of St. *Sepulchers.*
Will. Blackmore, Paſtor of St. *Peters* in *Cornhill.*
Robert Mercer, Miniſter of St. *Brides.*
Ralph Robinſon, Paſtor of St. *Mary Woolnoth.*
John Glaſcock, Miniſter of St. *Andrew Underſhaft.*
Tho. Whately, Miniſter of St. *Mary Woolchurch.*
Jonathan Lloyde, Paſtor of St. *James* at *Garlick-Hithe.*
John Wells, Paſtor of St. *Olaves* in the *Old-Jury.*
Benj. Needler, Paſtor of St. *Margaret Moſes.*

Nath. Staniforth, Minister of St. *Mary Botbaw*, at *Dowgate*.

Stephen Watkins, Minister of St. *Mary Overies*.

Jacob Tice, Pastor of St. *Botolph* at *Billingsgate*.

John Stileman, Minister of St. *Mary* at *Rotherhithe*.

Josias Bull, Pastor of *North Gray*.

Jonathan Devereux, late Minister of St. *Andrew Holbourn*.

Paul Russel, Preacher at St. *John Hackney*.

Josiah Kerby, Minister of the Word.

Arthur Barham, Pastor of St. *Helens*, near *Bishopsgate*.

These Men were sincere in what they profess'd and did it boldly without mincing the Matter in the Face of the Usurpers, and their victorious Army, when the King was in no Condition to defend himself, and much less to protect or reward them and tho' he had declar'd an irreconcileable Aversion to *Presbyterian* Government. They suffer'd, as chearfully as they protested, boldly for the King and Constitution, and several of 'em were Condemn'd to Death for it. They did not prevaricate nor swear contrary to what they wrote or preach'd as Dr. *Sacheverell* did at his Trial; nor could they join in the Fasts and Thanksgivings of *Oliver* and his Party, contrary to their Principles, tho' persecuted for it, as *Sacheverell* and his Faction do now join in the Office of the 5th of *November*, &c. contrary to their Doctrine of *Passive-Obedience*, by which they have rais'd a Rebellion against the Queen and keep up a Ferment in the Kingdom against Her Administration, tho' she has exceeded all Her Predecessors in Kindness to the Church.

N. B. The Original, printed in 1648. is to be seen at Mr. *Braggs*.

Th

That what those Men said, was not only the Sense of the *Presbyterian* Ministers in and about the City, but of all of their Way in *England*, appears sufficiently by the Secluding of the *Presbyterian* Members out of the Parliament by Military Force, because *Oliver* and his Party knew they could never carry their Design against the King's Person, and the Monarchy, while they continu'd to Sit there; for so resolute were the *Presbyterians* to preserve both his Life and Government, that their Interest carry'd it in the House of Commons by a great Majority; *That the Answers of the King to the Propositions of both Houses were a Ground for the Houses to proceed upon for the Settlement of the Peace of the Kingdom.* And 'tis remarkable, that they carry'd this Vote at the very Time when the Army was Marching against them; and threaten'd them, if they did not Vote the King's Propositions to be unsatisfactory; and that they were also under the Discouragement of being deserted by 244 Members, who stay'd out of the House while the Vote was in Debate, tho' the Doors were not then shut; a Practice, as Mr. *Prynn* observes, in his Speech of the 4th of *December*, 1648, never seen nor known before in Parliament.

When the Army came up, they were so much dissatisfy'd with that Vote, and the Members who carry'd it, that they sent several Regiments of Horse and Foot to guard the Doors of the House, and forcibly Seiz'd Mr. *Prynn*, and other Members, as they were going to the House, and pull'd Colonel *Birch* out of it, as he enter'd the Door, in the View of the Speaker.

Upon this the House sent the Serjeant to demand their Members, and refus'd to proceed in any Business 'till they were discharg'd, which was positively refus'd. This, as Mr. *Prynn* justly observes, was levying an open War against the Parliament, and by Consequence Treason, according

to

to the Declaration, and Remonstrance of the Army themselves. The Members who were thus seiz'd were barbarously treated, and kept Prisoners, under Guards, in publick Houses, without any tolerable Accommodation of Diet or Lodging. By this Means 200 Members were forcibly excluded, so that there were not above 45 or 50 Commons, and three or four Lords, who were under the Terror of the Army, or in Confederacy with them, that voted the Treaty with the King to be dishonourable and destructive.

Thus it appears, that the Trial, and the Murther of the King, was not the Act of the Nation, nor of their Representatives, but the Act of a Party of wretched Men, who were as *far from being true Protestants, as they were from being true Subjects*; so that there's no reason that the Murther of the King should be charg'd upon the whole Nation, or upon any Party of Protestants of what Denomination soever, since it proceeded only from the fanatick Rage of a few Miscreants, as 'tis express'd in the 12th of *Charl.* ii. Cap. 30.

'Tis likewise known, that the Kingdom of *Scotland*, where *Presbytery* was then Establish'd as now, rais'd an Army to set the King at Liberty, who was Imprison'd contrary to the Treaty made with that Nation, when their Army deliver'd him up at *Newcastle*, on Condition that he should be honourably Treated, and nothing determin'd about him without the Consent of the Parliaments of both Nations, and 'tis as well known, that both the Church and Parliament of *Scotland* protested against his Imprisonment and Tryal, and labour'd all they cou'd to effect a Reconciliation betwixt his Majesty and the Parliament of *England*; and their Commissioners at *Newcastle*, before he was deliver'd up by their Army, represented to his Majesty on their Knees the Danger that wou'd accrue to his Person, his Posterity, and the Monarchy, if he did

not agree to the Propoſitions made by the Parliaments of both Kingdoms: But his Majeſty, who had all along been diſſuaded by the *High-Church* Party from accommodating Matters with the Parliament, was at that time unhappily prevail'd upon, by at hot-headed *Clergyman*, let out of the *Tower* on purpoſe by *Oliver*, to reject thoſe Propoſals; and deluded with Promiſes, That the Army would reſtore him to his Throne on more honourable Terms than thoſe propos'd by the Parliaments of both Nations. Nay, after his Majeſty was taken from *Holmby*, by *Cornet Joyce*, with a Detachment of the Army, contrary to the Treaty between the two Nations, he continu'd to be ſo far impos'd upon by thoſe deceitful Promiſes, that he would not endeavour his Eſcape from *Hampton-Court*; nor afterwards from *Cariſbrook-Caſtle*, in the *Iſle of Wight*, tho' Colonel *Bampfield* had, by the Advice of the *Preſbyterians*, and others of the Kings Friends laid down an infallible Way to effect it. The reaſon of which, as the Colonel informs us in his Apology, was the Kings being perſwaded that neither the Parliament, nor the Army, betwixt whom there was then an open Breach could ſecure their own Intereſt, without including his, ſo that the Colonel had no other Reward for thoſe good Services, but the endangering his Life by the Enemy, and being Reproach'd by the *High-Church* Party, as a *Preſbyterian*, tho' he was not of that Perſwaſion.

'Tis alſo evident, by the Anſwer of the Commiſſioners of the Kingdom of *Scotland* to the Parliament of *England*, upon the new Propoſitions of Peace to be ſent to his Majeſty, printed in 1647, that the Parliament of *Scotland* thought the Offers which the King made in his Meſſage from *Cariſbrook-Caſtle*, were very Satisfactory; and to ſhew how far they were from Antimonarchical Principles, they expreſſed themſelves thus: *That the King, his Poſterity, and Crown, ſhould for ever be diveſted of all Right and*

Power

Power of the Militia, is different from our Judgments; for if the Crown have no Power of the Militia, how can they be able to resist their Enemies, and the Enemies of the Kingdom; protect their Subjects; or keep Friendship or Correspondence with their Allies? All Kings, by their Royal Office and Oath of Coronation, are oblig'd to protect their Laws and Subjects: It were strange then to seclude the Crown for ever from the Power of doing that, which by the Oath of Coronation they are oblig'd to perform, and the Obedience whereunto, falleth within the Oath of Allegiance. And certainly, if the King, and his Posterity, shall have no Power in making Laws, nor in the Militia, it roots up the strongest Foundation of Honour and Safety which the Crown affords; and will be interpreted, in the Eyes of the World, to be a Wresting of the Scepter and Sword out of their Hands. It is very far from our Desires, that Monarchy should be at the absolute Heighth of an arbitrary and tyrannical Power; neither desire we just Monarchical Power to be wrong'd, and render'd Contemptible, but to have such a golden Mediocrity, as they may be able to protect their Subjects, and oppose their Enemies, according to the fundamental Laws, and ancient Constitution of the Kingdom.

The Commissioners of the General Assembly of the Church of *Scotland* did likewise, in the Name of that Church, protest against the Proceedings in *England* against the King, the Houses of Parliament, and the Constitution, as appears by their Papers printed at *Edinburgh*, bearing Date the 17th of *January*, 164$\frac{8}{9}$, wherein they have these remarkable Expressions: *We plead not for Tyranny, or arbitrary Power, either in Kings or Parliaments, neither are we to own or justify any Man in his Sin; but we remember what Adversaries have many times cast upon both Kingdoms, and what both have oftner than once printed and publish'd to the World for their Vindication: But if after so many publick Professions, and solemn Attestations to the contrary, the Foundation shall be razed, Monarchy be destroy'd, and Parliaments subverted by* an imaginary

ginary *and* pretended Agreement of the People; *as it wou'd destroy the League and Covenant, and cause the Adversary to blaspheme and insult, so it cannot but be the Cause of many Miseries and Calamities to these Kingdoms.* And a little lower they say, *Were it not better to preserve Monarchy, and the Priviledges of Parliament, walking in the Middle betwixt Tyranny and Anarchy, betwixt arbitrary Government and Confusion.*

The Parliament of *Scotland* concur'd with the Assembly, as appears by their Paper dated the 8th of *January*, 164$\frac{8}{9}$, wherein they Vindicate themselves from a Calumny cast upon them, as if they had concur'd with the Proceedings of the Army in *England* against the King and Parliament; and declare, 'That the Estates of the Parliament of *Scotland*, after diligent Enquiry of all their Members, upon their solemn and publick Oath, concerning themselves and others, that they cou'd not find that Kingdom, or any Person in it, had any Knowledge of, or Accession to the late Proceedings of the *English* Army, in Relation to the King's Person, or the Houses, or restrain'd Members thereof; but on the contrary, as soon as the *Scotch* Parliament met, and heard of those Proceedings, they sent Instructions to their Commissioners in *England*, founded upon the Obligations and Declarations made between and by both Kingdoms, of which the Matter of Fact was fully express'd in the Paper given in by their Commissioners to the House of Commons on the 6th of *January*, to press a Delay of all those Proceedings against the King's Person, the Prince's Right of Succession, or the fundamental Government of the Kingdom, until *Scotland* shou'd present their Interest and Desires, and in Case of Proceedings to the contrary, that they should declare their Dissent in the Name of the Kingdom of *Scotland*, and protest, That as that Nation was free from all Knowledge of, or Accession to those Designs and Practices, so they

 'might

'might be free of all the Calamities, Miseries and 'Confusions, which might thereupon follow to those 'distracted Kingdoms. The Church of *Scotland* wrote at the same Time to the Ministers of the Province of *London* to the like Effect.

It appears also by the Memoirs of the Dukes of *Hamilton*, writ by Dr. *Burnet*, now Lord Bishop of *Sarum*, 'That the *Presbyterians* in the Parliament of '*England* intended the King's Good, but were mista'ken in judging that the Parliament, wherein they 'were most numerous, wou'd never be disobey'd by 'the Army, the Confidence of which was the Cause 'of their letting the *Scots* Army be sent home, 'tis 'which time the opposit Party in Parliament couch'd 'under them, *but the* Scots *Army was no sooner gone* '*than the* English *Army acted what had been projected* '*before, but most industriously conceal'd from the Presby*'*terians.* Memoirs of the Dukes of *Hamilton*, p. 31.

These Proceedings of the Church and State of *Scotland* are so much the more remarkable, and stronger Proof of their disinterested Loyalty, because (as appears by the same Memoirs) the King did positively refuse them the Satisfaction they insisted on in Matters of Religion. Yet the Duke of *Hamilton*, in his Instructions to Mr. *Lesley*, who was sent with a Message to the King, p. 32. acquainted his Majesty, 'That the general Assembly, and the 'Ministers from their Pulpits declar'd daily against 'those Proceedings of the *English* Army.

It appears also, *p.* 344, that the *Scots* Commissioners, with 50 Horse, offer'd to rescue the King from the Guard that was set upon him at *Hampton-Court*, but he refus'd it, because he had engag'd not to leave the Army without giving them Advertisement. After which they advis'd him to retire to *Berwick*, and assur'd him, if he would give the *Scots* Satisfaction in Point of Religion, he was Master of that Kingdom, but instead of that his Majesty retir'd to the *Isle of Wight*, to the great Grief of the

Scots

and *Scottish* Commissioners, who wrote to him, that his
those going thither had disabl'd them to serve him, and
tland express'd their Sorrow that he had put himself in-
f the to such Hands. They afterwards acquainted him
of the Design against his Life, of which they had
kes o Intelligence from the Clerk of the Committee, where
op o 'twas resolv'd to make him a close Prisoner; and
ent o press'd him again to satisfy the *Scots* in Point of
mista Religion, which would engage that whole Nation
n the in his Interest. They afterwards waited upon his
y'd b Majesty at the *Isle of Wight*, after protesting against
Cau the hard Terms, which the new modell'd Parliament
e, 'ti of *England* had propos'd to him, and notwithstanding
ouch his Majesty's Stiffness in refusing them the desir'd
er gon Satisfaction about Religion, they there concluded a
rojecte Treaty with him, to raise an Army for his Rescue
Pres and Re-establishment, which was accordingly done
p. 31 by the D. of *Hamilton*, who at the same Time de-
tate clar'd for the solemn League and Covenant; 'tis
and true, this had no Success, but his Majesty's Refusal
ty, to satisfy the Nation in Point of Religion, did ve-
ne King much contribute to it, for that divided the *Scots*
hey among themselves. Nor did the *English* Cavaliers join
Duke the Duke according to their Promise, with such Num-
who bers as he expected. However, after the King's Mur-
quainte her the Parliament of *Scotland*, upon the first News
and th it, they proclaim'd his eldest Son *King Charles the*
again *I.* as appears by their Proclamation of the 5th of *Feb.*
1649, and engag'd in his Quarrel, but with as bad Suc-
mmiss ess as they attempted to rescue and restore his Father,
ing fro which his Majesty's own Conduct was chiefly to
ton-Cou lame, because the Nation being convinc'd by too
d not vident Proofs that he never design'd to perform
Advert hat he had promis'd them, they were thereby di-
retire ded, and by Consequence disabl'd from acting
the *Sc* ith that Vigour and Unanimity which otherwise
Master hey might have done. This expos'd them as a Prey
ajesty the Usurper and his Army, which ended in a
ief of tal Subversion of the Monarchy.

'Tis proper here alſo to take Notice, That the *Preſbyterians* in the *North* of *Ireland* did equally declare againſt the Trial and Murther of K. *Charles* the Iſt. And it appears by all the Hiſtories of thoſe Times, that *Oliver* and his Party were under a continual Jealouſy of the *Preſbyterians* in *England*, and not without reaſon, ſince they were known to be true to the Intereſt of the Crown; proteſted againſt the Meaſures of the Uſurper's; and refus'd to join in their Faſts and Thankſgivings, for which Mr. *Love*, a *Preſbyterian* Miniſter, was Condemn'd to Dye, and no Interceſſion could prevail for him, ſo that he was Executed on *Tower-Hill*. Mr. *Jenkins*, who died a Priſoner in *Newgate* for his *Nonconformity*, was at the ſame Time condemn'd with him. Sir *George Booth*, a *Preſbyterian*, did likewiſe raiſe an Army in order to reſtore K. *Charles* the Second, but without Succeſs, becauſe not duly ſupported by the Cavaliers.

When General *Monk* undertook the Reſtoration of the King, 'tis very well known, that he form'd that Deſign firſt in *Scotland*, whoſe Concurrence he was ſure of, and obtain'd Money from their Convention for that End. He was likewiſe ſo ſenſible of the Inclinations of the *Preſbyterians* of *England* to concur with him, that when he came up with his Army to *London*, he declar'd for ſettling a moderate *Preſbytery*, as appears by his Speech to the Members of Parliament made at *Whitehall*, the 2 ſt of *February*, 1659, for he knew that the *Preſbyterian* Intereſt in the Kingdom was the chief Thing that could ballance the oppoſite Party.

When K. *Charles* the IId return'd, he own'd the *Preſbyterians* to have been the principal Inſtruments who reſtor'd himſelf, and the ancient Conſtitution, as appears by his Speech to the Lords, *July* the 27th 1660, to haſten their paſſing the Act of *Oblivion*, wherein he has theſe remarkable Words, 'My Lords, 'If you do not join with me in exſtinguiſhing the

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'fear, which keeps the Hearts of Men apprehensive 'of Safety and Security, you keep me from perfor- 'ming my Promise, which if I had not made, I am 'perswaded, that neither you nor I had been now 'here. *I pray let's not deceive those who brought or per- 'mitted us to come together.* And in his Declaration about Ecclesiastical Affairs, *p.* 5. he says, 'While 'we were in *Holland*, we were attended by many 'grave and learned Ministers from hence, *who were 'look'd upon as the most able and principal Assertors of 'the Presbyterian Opinions.* —— *And to our great Sa- 'tisfaction and Comfort, found them Persons full of Af- 'fection to us, of Zeal for the Peace of the Church and 'State, and neither Enemies to Episcopacy, nor the 'Liturgy, but modestly to desire such Alterations in either, 'as, without shaking the Foundations, might best allay 'present Distempers.*

In like manner his Majesty own'd, in a Letter to the *Presbytery* of *Edinburgh*, which he order'd 'em to Communicate to the rest of the *Presbyterians* of *Scotland*, dated at *Whitehall* the 10th of *August*, 1660, 'That he had receiv'd full Information of their Sense 'of his Sufferings, and of their constant Affection 'and Loyalty to his Person and Authority; that 'he was very well satisfy'd with their Address, and 'with the Carriage of the Generality of the Mini- 'sters of *Scotland* in this Time of Trial; therefore 'he assur'd them that he wou'd protect and preserve 'the Government of the Church of *Scotland*, as it 'was settl'd by Law without Violation. This Let- ter was Countersign'd by the E. of *Lauderdale*, and sent down by Mr. *James Sharp*, who was afterwards made Archbishop of St. *Andrews*, and at that very Time laid the Plan to betray the *Presbyterians* in *Scotland*, tho' his Majesty had promis'd their Go- vernment shou'd be inviolable.

'Twere easy to add many more undeniable Proofs, that the *Presbyterians* in all the Three Nations did oppose the Trial and Murther of K. *Charles*, and the over-

overthrow of the Monarchy, and we have King *Charles* the IId's own Word for it, that they were the chief Instruments of his Restoration.

Nor was it the *Presbyterians* alone, but even some of the chief of those of other Denominations, now call'd *Dissenters*, who contributed towards it, by restoring the Parliament according to the old Constitution, which *Oliver* and his Party had subverted. This appears by the Lord-General *Fleetwood*'s Answer to the humble Representation of Col. *Morley*, and some other late Officers of the Army, wherein he declares his Judgment and Conscience, what is the good *Old-Cause*, and for a free Parliament, as the only Expedient for *England*'s Settlement, printed *Nov.* 8, 1659. wherein he also professes his Repentance for concurring with those who put that Force upon the Parliament of 1648, as abovemention'd, and declares for the ancient Constitution of King, Lords and Commons, according to the Oaths and Covenants, which the Nations lay under.

This is more than sufficient to shew, That the civil War was occasion'd by the arbitrary Measures, which the *High-Church Party* put K. *Charles* the Ist upon; that 'twas they also who chiefly hinder'd his Majesty from coming to an Accommodation with the Parliament, which wou'd have prevented his Murther, and the Subversion of the Monarchy. By this 'tis likewise evident, That the *Presbyterians* of both Nations drew their Swords in his Quarrel, and for the Restoration of his Son and the Monarchy, when the Cavaliers, or *High-Church Party*, were capable of doing little more than drinking their Health, or making some mad and petty Efforts, which did more hurt than good to the Royal Cause.

This is enough to shew, That the main Body of the ancient *Dissenters* were never tainted with *Antimonarchical Principles*, but were always constant Friends to the Government by King, Lords and Commons; and as it appears by General *Fleetwood*'s

Letter,

Letter, even the Army, which had been so much abus'd and misled by *Oliver*, and other self-designing Men, came at last so far to recover their Senses, as to concur in restoring our Old Constitution, tho' the main Body of 'em consisted of such Men as are now call'd *Dissenters*.

For the Behaviour of those who have been call'd by that Name, since their Concurrence with the moderate Churchmen, under the general Name of *Whigs*, to support our Constitution by King, Lords and Commons, has been so evident, that Malice it self can't deny it; for tho' they oppos'd Tyranny in all its Forms, during the Reign of K. *Charles*, and K. *James* the IId, yet it appear'd plain by their Behaviour at the *Revolution*, when they had a fair Opportunity to have declar'd for a Commonwealth, had their Inclinations led them to that sort of Government, that they had no such Thing in their Thoughts, but were the chief Instruments of preserving the Monarchy upon the old Foot of *British Liberty*, as they have been since of securing it with due Limitations in the Protestant Line. Whereas some of the Leaders of the Party who now charge them with *Republican Principles*, were for filling the Throne with a *Regent*, instead of setting K. *William* and Q. *Mary* upon it.

Nor can it be deny'd, That ever since the *Revolution* the *Whigs* have continu'd firm and stedfast to the Monarchy, and have been ready on all Occasions to defend it against Invasions from abroad, and Plots from within, while many of the *High-Church Party*, who Libel them as *Republicans*, and Men of *Antimonarchical Principles*, have been engag'd in both, and are now visibly striking at our Constitution, Her Majesty's Title, and the Protestant Succession by their Addresses, and other seditious Libels. 'Tis probable they think by their Noise and Cant of *Passive-Obedience*, *Church* and *Prerogative*, &c. and the raising of a false Alarum, as if the

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Government were in Danger by Men of Republican Principles, to cover their own rebellious Designs, which so manifestly appear'd in the late Tumults of their Faction; but they will find themselves mistaken, for every Man, who is not blinded with Prejudice, sees plain enough that all these Things are a continu'd Series of Insults upon the Queen and Parliament, and that the Pretender is at the Bottom of their Plea for Hereditary-Right and Passive-Obedience. They have ruin'd all the Princes that ever yet listen'd to their arbitrary Councils; and by screwing the Prerogative too high, never fail'd at last of bringing their Monarchs too low. K. *Charles* the Ist himself was so sensible of this, that in a Letter to his Son, afterwards *Charles* the IId, writ at *Newport* in the *Isle of Wight*, November the 29th, 1648, during his Confinement there, he gives him the following good Advice among others.

'In this give Belief to our Experience, never to affect 'more Greatness or Prerogative than what is really, and in-'trinsically for the Good of your Subjects, (not for Satisfa-'ction of Favourites) and if you thus use it, you will never 'want Means to be a Father to all, and a bountiful Prince to 'any you would be extraordinary Gracious unto. *Heath's* Chronicle of the Intestine War, p. 349.

Had the two Sons follow'd this good Advice of their Father, which was taught him by woful Experinnce, the one wou'd never have screw'd his Prerogative up to that Pitch as he did, by getting Passive-Obedience seemingly enacted in the fifteenth Year of his Reign, *Stat.* 2. *Cap.* 1. by which he made both himself and his Subjects uneasy during the whole Course of his Government. Nor wou'd the other have lost his Crown by practising accordingly, and trusting so much to those who pretended to teach and believe it. By this we may see what Friends they are to Her Majesty, who, by their Addresses, wou'd have Her to assume such a Power as has ruin'd so many of Her Predecessors; but 'tis Her Majesty's Happiness as well as ours, that she is satisfy'd with the Prerogative which our Laws allow Her, and has too much Sense, as well as Religion, to listen to such Advices as are contrary to Her own Oath, and the standing Laws, tho' the Faction makes so bold with them in their Addresses.

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